

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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From the Boston Recorder.

THE WORLD'S PROSPECTS, AND OUR DUTY.

PRIVATE FAITHFULNESS.

Perhaps your duty is to remain in your present employment and sphere of labor, and there let your light shine to guide men to God. You will then henceforth be not as christians have been, but a truly burning and shining light; and will be able to exhort others to follow you, even as you have followed Christ. You will pray not to be heard of men, or fulfill the usual forms of worship, but because you feel day by day the burden of souls; because a world is sinking to ruin, and you cannot cease to plead in its behalf. Souls around you are perishing, and you will long and intercede for their conversion, with an earnestness that cannot brook denial.

No son, daughter, brother, sister, friend, or neighbor, will be unwarned, untreated. Yes, mark this, my christian brethren; if you truly consecrate yourself to God and his service, and awake to care for the salvation of souls, as all must do, if we would have the world converted soon, you will speak with every impenitent person within the circle of your acquaintance respecting the salvation of his souls, unless there be

some very peculiar reason why you should not. You will remember the precept, "Thou shalt not suffer sin upon thy neighbor;" and be moved too by the thought that your friends on the right hand and on the left, are hasting on in the downward road, and their steps take hold on hell. Look well. I pray you, at this point.—How does it seem to yourself? If you can see your neighbors, and perhaps the members of your own family, going on in rebellion against God, and slighting a Saviour's love, and not exhort them to repent, how dwelleth the love of God in you? If you can see them plunging their own souls in endless woe, and not warn them to flee from the wrath to come, where is the spirit of Christ, where the evidence that you are his? If you have neglected this duty heretofore, look well. I pray you that you do not cherish the hope of a Christian, while you have none of the spirit of Christ.

If you have done it to some extent and with some earnestness, is there yet not need of more zeal in such efforts, and more prayer and wrestling for the divine blessing? Look at the example of Harlan Page, whose individual efforts were the means of the hopeful conversion of more than one hundred souls. Look at Mrs. Winslow, all whose domestics and pupils became hopefully pious. She prayed till she felt assured that God would hear and save. Till you pray and labor thus, have you done all that you can for the conversion of souls? If they continue in sin, and finally perish, are you free from guilt?

REWARD OF FAITHFULNESS.

Is it not sufficiently certain, that if all christians would do their duty in respect to urging impenitent men to repent and obey the gospel, at the same time setting before them a consistent holy example, and cherishing a spirit of humility and prayer, the blessing of God would attend their efforts, and the inhabitants of Christian countries would soon become generally pious? If we as individuals refuse to come up to the help of the Lord in this department of effort for the promotion of his cause, are we not, by our indifference and inactivity, saying that we are willing that the world should remain in its present state, and the wicked continue to be rebels against God, and destroy their own souls? Be faithful then to your neighbors relatives and acquaintances. If you do not try to do something for their salvation, when you see them rushing on blindly and unwarned to ruin, are you, can you be free from guilt? Will you neglect so plain and important a duty? No, brethren and sisters in Christ, I hope better things of you. I hope you will speak with every friend, who has not given himself to God, and urge him to do it.

The salvation of their immortal souls is at stake, and in respect to many of them, it depends, under God, on your fidelity; the interests of the Redeemer's kingdom demand your efforts in this way, and the commands of God require them. These motives, beloved brethren, are surely sufficient. We must not, and if we have the same mind which was in Christ Jesus, we shall not

resist them. Be faithful then in persuading your friends to seek the salvation of their souls. The blessing of God will assuredly go with you.

PRAYER.

We must pray more and with more faith and fervency. God has promised to do great things for those who inquire of him for great things. It is the general belief of christians, a belief that has been derived from the word of God, and the experience of his faithfulness, that when christians shall all unite in real, importunate, believing prayer, God will hear.

How often has this precious truth been proved in the commencement of revivals of religion! and how often too in the experience of individual christians! And shall we longer doubt it? No, we will not, we cannot. It is true, that when christians shall all with one heart, and with earnest longings for the object, pray for the speedy conversion of the world, God will hear, and the world will soon be converted. As then we desire its speedy conversion, let us stir ourselves up to frequent, fervent prayer. Study brethren the promises of God; meditate on the importance of the object; look at the wants of the world; and then, with all its miseries full before your mind, and relying on the promises of God, plead for its speedy conversion. Do it often, do it perseveringly, and with a faith that will not fail, till your prayers are answered.

EXAMPLE.

We must set a blameless example. If while we manifest a zeal for God, and love for souls, in the ways to which I have alluded, our conduct, our conversation, or the spirit we manifest, is inconsistent with our christian profession, all our zeal will go for nought, and men will only account us the greater hypocrites. Instead of honoring our Saviour, we shall only dishonor him and harden the hearts of those whom we should win to Christ, and make their condemnation sure.

Look well then that your example be blameless, that in your treatment of your fellow men, you be humble, sincere, affectionate, and kind.

HOLINESS.

We must be holy men. This is implied in what has already been said; but it may to the minds of some, include more than the preceding particulars. I name it as the last great requisite of usefulness.

Outward efforts will not suffice. Public contributions, and prayers, and labors, are good in their place, but without holiness of heart, they are as sounding brass or a tinkling cymbal. "Them that honor me I will honor," is a principle in the divine government. The man of greatest holiness is, other things being equal, the most useful man. All the history of the churches exemplifies this.

Those men who were most remarkable for their love to God and men, for purity of spirit, and uprightness of practice, and for communion with God in prayer and devout meditation, all which are implied the word holiness, have always been remarkable for their usefulness. If we would do all the good we can for the benefit of the world, such must be our character.

We must cherish habitually such feelings, and manifest such a deportment, that all will regard us as holy men. This will give us an influence, great and irresistible. Sin quails and shrinks away before the face of holiness. The wicked man who fears not God, and who has no regard for the good opinions of men, feels an indescribable something that holds him back from sin, when in the presence of a holy man. Such a man exerts a great and precious influence wherever he goes, whether he designs it or not. To look on such an one is, to one who knows his character, more powerful to convince of sin, and impel to holiness, than the clearest

reasoning or most powerful eloquence ever heard in the pulpit.

Such then you must become, in order to do all your duty, and accomplish all you can for the salvation of this wicked world.

AMERICAN HOME MISSIONARY SOCIETY.
CANADA.

As we promised in our last number, we now lay before our readers extracts from the deeply interesting report and journal of the Rev. H. B. Chapin, of Westhampton, Mass., who has performed three months missionary service in Lower Canada the last season;—the expense of his mission being assumed, and his pulpit supplied during his absence, by the churches of the association to which he belongs. The same association, it will be recollected, delegated two of their number, Rev. Messrs. Clapp, of Enfield, and White of Southampton, to perform a similar service two years since. The labors of these brethren have been greatly blessed, in advancing the cause of Christ in Canada. A deep sympathy for the destitute and perishing in those provinces has been awakened in the churches around them, and liberal contributions have been forwarded to the treasury of the A. H. M. S., for the purpose of sustaining permanent laborers in the field, which has occasionally been blessed by one and another of their beloved Pastors.—The Lord give unto the members of the Hampshire Association the recompence of those who turn many unto righteousness, and the Lord incline many other Associations to go and do likewise.

The Field of Missionary Service.

My missionary field is Granby and Shefford, making a circuit, including the back settlements of thirty miles.

GRANBY.

Granby is a small pleasant village with one thousand two hundred inhabitants; situated on the stage road, fifty miles from Montreal, and the same distance from Stanstead.

DIVERSITY OF HEARERS.

I have had hearers of different nations and dialects—English, Scotch, French and American. Sects—Episcopalians, Methodists, Independents, Catholics, Presbyterians, Universalists, New Lights, and Congregationalists, Nothingarians and Auythingarians.

Among these, subject to sectarian and national jealousies, your missionary comes once in two weeks for his turn at the school house desk, as there is not a sanctuary belonging to the people of our faith, or a church-going bell within fifty miles. Any body, no body, and every body can preach that happens along. He that makes the first appointment holds the house. Hearers flock in without knowing to what denomination the preacher belongs. The consequence is, religious opinions are floating and unfixed. The Sabbath is desecrated by many. Revivals of religion are often publicly denounced. My heart fainted within me, when I was put down at Granby and understood the state of the church and society.

STATE OF THE CHURCH.

The church has enjoyed no communion for upwards of three years, and is completely down; a dense fog and darkness cover it; the lights, which have not yet ceased wholly to shine, are greatly obscured. There are a precious few, I believe, whose eyes weep, and whose hearts bleed over the desolations of Zion.

Strange things have been done here as to the admission of members, and the church, strictly speaking, know not who are or who should be her members.

I thought if God would but make me instrumental in reclaiming this prostrate church, healing any of its unhappy divisions, and of placing it upon principles which

should make it more distinct and separate from the world, I would say I had finished my work and depart in peace.

This, after much anxiety, and the results of two ecclesiastical councils, I have, to a good degree, by the aid of infinite wisdom, been permitted to accomplish.

INTERESTING COMMUNION.

Sabbath, August 28.—In the presence of a full house, the church renewed her confession of faith and covenant. This was like the day of her espousals—a solemn transaction and deeply felt. Then came the holy supper, the communion of saints—the first the church had enjoyed for more than three years. Praying mothers walked six miles through the woods, to gladden their hearts and eyes with the sight.

And we were glad. We prayed—we sung—we wept—we blessed God that he had opened a fresh spring in the desert for his thirsty people, and given them a little reviving in their bondage. There was one admission to the church and one baptism.

GOSPEL ORDINANCES APPRECIATED.

Said a pious Scotchman, as with his wife he was walking back to his distant hut—"Sixteen years have I been on the continent of America, but I have enjoyed no day like this day."

I afterwards rode eighteen miles to pass the night with this interesting family, where I found the custom and example of what is so beautifully described in the "Cotter's Saturday Night." It was a scene that transferred me to the land of his fathers; and the tears which were shed by parents and children, as we unitedly looked up to God for his blessing, had, I trust, a more durable record than mine.

The evening I came to his humble dwelling, which, with the exception of benches, contained but one old chair for a seat, he said with a good deal of emotion, as he presented me with his toil worn hand, "I could once, sir, have taken you into as good a room, and shown you as rich furniture as you find in this country, but it is all gone." Said his weeping wife, "I never thought God was good, until we were poor."

"Were you not weary, madam, when you came home from the communion at the village?" "O! yes, sir; I was so tired I could hardly stand, but it was the happiest day I have seen in America."

SACRAMENTAL SEASON AT WATERLOO.

Sabbath, Sept. 5.—The Lord appears in mercy to build up this afflicted church. Surely, he hath answered the prayers of his weeping saints.

When hope was expiring, God said, I will keep thee. In the morning preached from Math. vi. 10. And again the friends of Zion wept. After a short recess, the little band of brethren and sisters stood in a body before the desk, to renew the confession of their faith and covenant, and to receive an additional number to their fellowship. One person on profession, and seven others who had presented letters, and had been examined, now entered into covenant; when one third of their present number were, by vote, united with them, to share their trials and triumphs. The evident presence of God, the solemnity of the hour, the kneeling candidate to receive the baptismal seal, the action of lengthening the cords and strengthening the stakes of this church in the wilderness, made this one of the brightest scenes of my earthly pilgrimage, and a still small voice whispered to us all, God hath not forgotten to be gracious.

For the first time within nearly four years, the church came around the table of the holy communion. With an overflowing heart and eye, she took the cup of salvation, and called on the name of the Lord.

The new members are all heads of families, all members of the temperance society, are sound in the faith, and would be a light and honor to any church.

PARTING SCENES.

The last public interview of your missionary was with hearers, many of whom, by their tears and speechless grief seemed to say, if they could have the gospel of their youth no more, life was no blessing, and they could not say farewell.

In the evening we had a precious parting prayer-meeting in the village. I induced the brethren to pledge themselves individually, that they would be faithful to prayer, and not cease to call on God, until he should send them a minister; and that when there was no evangelical preaching, they would meet, read a sermon, and have a regular course of worship.

On the morning of my departure, as I gave a farewell tract to a young lady, I incidentally asked her if she had any hope of salvation. She was so much affected she could not speak, but fell into a chair and wept like a child. When composed, I found on inquiry, she hoped God had mercy on her soul, at our last meeting in the school house.—*Home Mis.*

From Rev. J. F. Cowan, Potosi, Washington Co., Mo.

SEASON OF REFRESHING.

On the 22d of September, I left home with my family, to assist Mr. Donnell in his Camp Meeting. The meeting commenced that evening at early candlelight, under his capacious and very convenient shed, and continued until the second Monday following.

The result of this season of religious privilege, was the refreshing of God's dear people—the healing of some serious difficulties in the church, and the hopeful conversion of about seventy souls. A number of the individuals thus brought into the fold of the Saviour are the heads of families, and amongst the most respectable of that very intelligent and respectable community.—*Id.*

ILLINOIS.

From Rev. Nahum Gould, Union Grove, Putnam Co. Ill.

Soon after I wrote you last, I took a journey westward. Visited brother Hazard on Rock River. He has a delightful situation, occupying an important field. Thence I went to the outlet of Meredosia Swamp, on the Mississippi; and thence to the Rock Island rapids on the West side of the river, where I spent a Sabbath.

From this place, I went West on to the Cedar River, the North ford of the Iowa, passed along the Iowa to its mouth, and also along the Mississippi again to Rock Island.

The settlement up and down the river for 80 miles which I traveled, has become considerable. The land is not yet surveyed, but mostly claimed and settled within eighteen months. Among the settlers there are but few professors of religion. I found some Baptists, some Methodists, some Presbyterians, some Catholics. But it was told me that "the Lord had not yet crossed the Mississippi." I found no church of any order, no stated preacher of the gospel. I believe a minister of our order would be well received there; and surely if there were but one there would be work enough. He should be furnished with Bibles. Many hundreds of families have come in hither, and are making preparations for winter; some with nothing but their wagons to lodge in; others have tents. Many of these expected to remain for the month of October, without a house or any other shelter. The men were employed in cutting hay for their cattle. We usually had to lodge in our wagon; two nights we slept in tents. One dark and rainy night we were obliged to make a camp such as we could; for our clothes in the wagon were wet and it was cold. Difficulty in finding habitations would not be so great, were it not for streams to hedge up one's way, which are sometimes fearful in crossing.

THE INDIAN CHIEF AND THE WHISKEY BOTTLES.

I spent a Sabbath at Rock Island. Here is the fort now abandoned, the trader's house and store, and the Indian agent's house. It was a time of treaty with the Fox and Sioux Indians; about 1,000 were present. I preached to a small congregation of whites. The agent, Gen. Street attended; he is a pious, good man, a Cumberland Presbyterian. I would have preached to the Indians in the afternoon, had they been better informed respecting professing Christians and Christian ministers. The interpreter kindly offered me his services, but the chiefs said, they "would hear no Christian services." About the time I would have preached to them, a steamboat called in front of the trader's house, where a large number of the principal Indian chiefs and warriors were assembled. A gentleman came from the cabin with two bottles of whiskey, and as he stood upon the boat where he could reach the shore, already crowded by natives, offered them to Black Hawk; but he turned his eyes another way, giving no heed to the stranger. While the gentleman was calling on the venerable old Indian to take the bottles, the boat began to move off; determined, however, to leave the bottles, he reached out and set them upon a cragged rock: but ere he was six feet from shore, a young chief, with great dignity, stepped up, took the bottles, placing one under the left arm, and grasping the other by the neck; then casting his eye on Black Hawk, then again on his companions, dashed it upon the rock, with such power as seemed to mingle the bottle itself with the whiskey. He then took the other which shared the same fate. A smile passed over the countenance of the old warrior and the scene closed. It was melancholy to think, that this people might have heard the gospel to day, were it not for the opinion they have of our religion from such men as they have to deal with.—*Id.*

PENNSYLVANIA.

From Rev. J. M. Bear, Marple, Pa.

INTERESTING REVIVAL.

We are not without indications of the gracious presence of God's Spirit. In November we held a protracted meeting that seemed much blessed. In the judgment of charity, it has been the means of awakening seventeen individuals who give evidence of piety. There are three or four more whose cases are doubtful yet, for whom I entertain some hope. Old professors are greatly wakened up, and the work of the Lord seems still to be going forward. Our meetings are solemn and impressive, as much so as any that I ever attended. The work thus far has not been characterized by undue excitement, but a deep toned, solemn feeling has generally prevailed. It seems emphatically to be the work of the Spirit on the heart, through the understanding. We have had some very interesting cases. Some two or three aged men who appeared hardened and hopeless subjects previously, have been brought to feel their sins, and ultimately, as I hope, to trust in Christ.—*Id.*

From Rev. Waters Warren, Connersville, Delaware Co., N. Y.

THE LORD RAISING UP LABORERS FOR HIS VINEYARD.

Since the date of my last communication, thirteen have been added to the church by profession, among whom are three young men who are calculating to study for the gospel ministry.

During the last quarter, I have spent several days in company with brother Graves, laboring with the church at Cook settlement, about six miles west of this place. Convictions, during the meeting, on the part of impenitents, were unusually deep. Some, who resolved that they would not attend the meeting, were awakened while at work in their fields, and after two or three days,

came to the meeting, ready to make the anxious inquiry, What must we do to be saved? Over twenty expressed hope in Christ during the meeting. There are three or four young men among the young converts at that place, who are also beginning to look forward to the gospel ministry.—*Id.*

SUPREMACY OF THE LAWS TO BE MAINTAINED.

Extract from the Inaugural Address of Gov. Vance, of Ohio.

"One permanent characteristic of our people, is their love of order and obedience to law, and yet, by the thoughtless and intemperate conduct of a few restless individuals, the repose of a portion of the citizens of our State has been seriously interrupted. We, to be sure, have not had that fearful violence and disregard to law stalking over our State, uprooting the very foundations of civil government, and setting at defiance all order and restraint, that have been the fate of some of our sister States; but enough has been done to show our citizens that it is alone in the supremacy of our laws that they can rest securely in their persons and property.

"Let us see, gentlemen, what has been said on this subject by one of the most enlightened statesmen, profound jurists of the present age: "It is a true observation, but none on that account less correct, that the greatest of blessings, become the worst of curses, when perverted and abused. Without freedom, man is a poor, miserable, abject thing; the sport and victim of his fellow man's rage, caprice and cruelty, having neither vigor of thought, motive for exertion, nor rational hope to gratify. But there can be no freedom without law. Unrestrained liberty is anarchy; domination in the strong, slavery in the weak, outrage and plunder in the combined oppressors, helpless misery in the oppressed, insecurity, distrust and fear to all—law is the guardian of freedom.

"The law throws its broad shield over the rights and interests of the humblest, the poorest, and the wealthiest in the land. It fences round what every individual has already gained, and it ensures to him whatever his industry may acquire. It saves the merchant against numerous hazards; provides security for the wages of the mechanic and laborer, and enables him to reap his harvest without fear of plunder. The sanctity of the marriage tie, the purity of virgin modesty, the leisure of the student, the repose of the aged, the enterprise of the active, the support of indigence, and the decencies of divine worship, are all under its guardian care. It makes every man's house his castle, and keeps watch and ward over his life, his name, his family and his property. It travels with him by land and by sea, and arrays in defence of him and his, the physical strength of the entire state."

"How plainly does this eminent man show that the very foundations of our social compact, are based upon our obedience to the constitution and law. And here permit me to say, that that man, be his character or station in life what it may, that gives aid and countenance to popular excitements, for the purpose of putting down any grievance, pretended or real, is doing more to sap the foundation of our prosperity, shake the confidence of our people in our institutions, than can the preaching of all the misguided philanthropists, with all the combined aid and influence of the press at their command throughout the United States. If our laws want efficiency, the corrective is in your hands, if our Judiciary want power, it rests with you to strengthen its arm; but save—I entreat you, save this people from that violence, anarchy and confusion, which, if not arrested, must end, (or all history is falsified,) in sinking this government into a cruel and heartless despotism."

Physical and moral health are as nearly related as the body and soul.

Extract from Gov. Ritner's late Message to the legislature of Pennsylvania:

"To ascertain what have been, nay, what are the doctrines of the people of this state, on the subject of domestic slavery, reference need only be made to the state book and journals of the legislature. They will there be found imprinted in letters of light upon almost every page.

Not only has Pennsylvania thus expelled the evil from her own borders, but she has on all proper occasions endeavored to guard her younger sisters from the pollution. On the 19th of December, 1810, the following language was unanimously made use of by the legislature, and approved by the governor, on the question of admitting new states into the union with the right of holding slaves:

"That the senators and representatives of this state in the congress of the United States, be and they are hereby requested to vote against the admission of any territory as a state into the union, unless the further introduction of slavery or involuntary servitude, except for the punishment of crimes, whereof the party shall have been duly convicted, shall be prohibited; and all children born within the said territory, after its admission into the union as a state, shall be free, but may be held to service until the age of 25 years."

The preamble to this resolution, too long to be cited at large, is worthy of all consideration at the present juncture.

Of the much-discussed question of slavery in the district of Columbia there never has been any thing like hesitation. On the 23d of January, 1819, the legislature passed a resolution instructing our representatives in congress to advocate the passage of a law for its abolition; and the voice of public opinion, as expressed through the press, at meetings and in petitions, has been unchanging on the subject.

These tenets then, viz. opposition to slavery at home, which, by the blessing of heaven, has been rendered effectual; opposition to the admission into the union of new slave-holding states; and opposition to slavery in the district of Columbia, the very hearth and domestic abode of the national honor—have ever been and are the cherished doctrines of our state. Let us, fellow-citizens, stand by and maintain them unshrinkingly and fearlessly. While we admit and scrupulously respect the constitutional rights of other states on this momentous subject, let us not, either by fear or interest be driven from aught of that spirit of independence and veneration for freedom which has ever characterized our beloved commonwealth.

Above all, let us never yield up the right of the free discussion of any evil which may arise in the land or any part of it, convinced that the moment we do so the bond of union is broken. For, the union being a voluntary compact to continue together for certain specified purposes, the instant one portion of it succeeds in imposing terms and dictating conditions upon another, not found in the contract, the relation between them changes, and that which was union becomes subjection.

Gov. R. concludes his message as follows:

But when the mind passes over the whole State and looks from what Pennsylvania is, to what she may become, the prospect is in the highest degree cheering. Cultivate her mental energies, guard her morals, render the law supreme over all, develop her physical resources, and sustain her just rights and long cherished principles, and she will continue, no matter what pressure is placed upon it, what she long has been called, the Keystone of the Federal Arch. She seeks no leading place no undue prominence in the national band; but if her sons betray her not, her moral solidity, her numbers, her wealth, and her power, will always form the strongest bond of that union which she loves to support.

JOSEPH RITNER.

A treaty has been concluded between England, France and Spain conceding each to each, a mutual right of search, with a view to the suppression of the slave trade carried on under the Spanish flag. This alliance had hitherto been confined to England and France. The accession of Spain to the league will secure the suppression of the nefarious traffic which has constantly been carried on between Cuba and Africa. It appears that the U. States were solicited to join the league, but declined on the ground that they would thereby yield the right of search,—which right of search was so liable to abuse as we had experienced. The report expresses the hope that the United States, which was the first nation to denounce the traffic, and to declare it piracy, would accede to the proposition of granting a mutual right of search, under such guards as would secure it from abuse, as the most efficient means of suppressing the traffic.

PRIZES TO VIRTUES.

Among the list of persons to whom were recently decreed the Monthyon prizes of the French Academy for virtuous actions, the following cases are mentioned.—Claudine Teille received a medal of one thousand francs value. This woman has devoted her whole life, all her time, all her property, to primary instruction, without any other recompense than the pleasure of teaching little shepherds to read. These children are fed, and taught; and now, though grown decrepit, leaning on two crutches, spinning at her distaff, she still continues her noble and modest business. Jeanne Passele also received a medal of a thousand francs value. This woman during twenty years, was the nurse of her father, and was compelled every time he took nourishment, to force open with her feeble hands his mouth, which was convulsively pressed together, from whence a torrent of blood flowed, and in the effort her own fingers were lacerated and finally became entirely mutilated.

Another prize of smaller value was decreed to the widow Anconim the daughter of the sea captain, and whose husband had been master of a coasting vessel. She, without any fortune, by her own labor alone, had supported, nursed, and assisted for fifteen years, six children of a sister, who had fallen into decrepitude. The two first prizes of four thousand francs each, belonged of right to Lawrence Queter, a fisherman of Donia, who at fifteen years of age, had already saved the lives of twenty-nine persons, and to Louisa Renee Mauard a young lady both rich and destined to a life of ease and pleasure, who had chosen charity as her only pleasure—this was her vocation her hope and her reward. At the age of nineteen, when one is so happy in living for happiness, or for the hope of gaining it, she thought only of others, and fed at that time two hundred families. Nicholas Plege received a prize of two thousand francs. This man was by trade a rope dancer, and used the agility he had learned in his profession in striding over burning joints and shaking rafters, and running from danger to danger to save men wherever there were men to be saved.

PARABLE—PRAISE AND BLAME.

Once,—it was a beautiful morning in spring, a light breeze rose from the depths of the waters, and went wandering over the face of the earth. As it sped along a green and narrow valley, the flowers were delighted with its approach, and welcomed it with a thousand gentle words. Violets perfumed it as it passed, cowslips danced in their family groups, daisies and buttercups shook for very joy as the breeze glided over them. 'Stay,' said they, 'among us, fair breeze of the morning, and gladden us with your presence. Your gaiety makes us gay, and we all spring up at your coming.' But the breeze answered, 'I have a long journey before me, I will visit you again some other day; and away it hurri-

ed to the heath among the ferns and the furzes. Great was their clamor when the breeze arrived. The furzes put forth all their thorns, and gave way to the language of ill-humor and discontent. 'What business have you here, in our territory, noisy and vulgar creature? Why will you not respect our golden ear-rings? Who allowed you to blow in our faces, and disarrange our green garments?' And the ferns fluttered about in pride and vain glory, and said to the breeze—'Don't you see, you ill-bred adventurer, that you are treading on our toes, and shaking our treasures out of our pockets by your carelessness?' But the breeze assured the capitious inhabitants of the waste that it had only come to pay a visit of courtesy with no intention to offend: and away it hastened to a mountain stream, every ripple of which kissed it as it passed, and threw up living diamonds in honor of its coming. As it mounted the hill-side, it said, 'Good day!' to the echoes, and 'Good day!' was repeated back in cordial congratulation. This gave notice to the forest that the breeze was at hand, and great was the commotion with which they hailed its advent. It shouted loudly, as it glided through the trees: and the trees waved their branches, and bowed their heads in triumph. Delighted with its excursion, the breeze returned to the ocean, where it laid itself down to rest.

Do you see the moral of the fable, children? The breeze was not less kind, not less useful to the rough forms and prickly gorse, than to the flowers of the valley and the trees of the wood; but they received its visit in a different spirit. And so will it be in the world. Praise and blame will not be apportioned according to the merit of actions, but according to the tempers of individuals. The virtuous are far more willing to praise than to blame: they never blame unnecessarily, and they delight to praise. Judge rightly, my children, wherever you can; but always judge benevolently. You cannot be sure that you will not fall into mistakes; but you may be sure that you will not fall into the mistakes of malevolence, which are the worst of all.—*Minor Morals.*

ROMAN CATHOLIC CONTROVERSY.

At a meeting of a large number of gentlemen who attended the recent debate between Mr. Campbell, and Bishop Purcell, held at the Sycamore st. Baptist church, on Tuesday evening, Jan. 24, for the purpose of expressing themselves in regard to the merits of the Debate—Gen. Reese E. Price was called to the chair, and W. T. Truman appointed Secretary.

On motion, it was

Resolved, That Samuel Lewis, Esq., Maj. Dan. Gano, Daniel Corwin, Rev. R. H. Raper and Rev. Herman Norton, be appointed a committee to report Resolutions expressive of the sense of this meeting.

Whereupon the committee retired, and reported the following, which were adopted unanimously.

Whereas, in consequence of an attack made on the distinguishing principles of the Protestant Religion, by Bishop Purcell, of this city, (opposing the general use and study of the Bible,) during the last session of the College of Teachers, both in reference to Dr. Wilson's lecture, and that of A. Campbell, of Virginia, (in affirming that the Protestant Reformation had been the cause of all the contention and infidelity in the world,) and Whereas, the latter gentleman in a discourse delivered in defense of Protestant Principles in the Wesley chapel in October last, offered certain Propositions, which led to a request from many of the citizens of Cincinnati for a full discussion of those principles: to which Mr. Campbell subsequently acquiesced, and has now met Bishop Purcell in a full discussion of them; and

Inasmuch as efforts have been made on the part of some of the political papers of this city to prepossess and forestall public opinion on the real merits and issue of that Discussion—we feel that it is due to truth, to religion,

to ourselves and to the community at large, to state and subscribe the following Resolutions:

1. *Resolved*, That it is the unanimous opinion of this meeting, that the cause of Protestantism has been fully sustained throughout this Discussion.

2. *Resolved*, That in our opinion the arguments in favor of Protestantism, and the objections to the Errors of Popery have not been met.

Resolved, That we look forward to the publication of this Discussion, as a powerful antidote to the sophistry and arrogance of all the advocates of Romanism; and that we have the fullest confidence in submitting it to the impartial decision of the American people.

4. *Resolved*, That we approve the spirit and temper, and were pleased with the power of arguments and authorities, by which Mr. Campbell sustained his position, and concur with him, in "possessing no unkind feelings or prejudices towards individuals, but believe the principles of Romanism inconsistent with our free institutions."

5. *Resolved*, That the proceedings of this meeting be published in all the city papers, and that Editors in other places who may have noticed the Discussion, be requested to publish them.

REES E. PRICE, Chairman.

W. T. TRUMAN, Secretary.

From the Journal and Luminary.

MR. CAMPBELL AND THE CATHOLIC BISHOP, PURCELL.

Mr. Editor: I have been in constant attendance on the recent debate between these distinguished individuals. It may not be uninteresting to the readers of the Journal, to have some account of the appearance of the disputants, their conduct, and peculiar traits of character, as exhibited in discussing the doctrines and discipline of the self-styled Catholic Church.

They are men well known to the public, highly distinguished in their several denominations; one, the leader of a sect—the other acknowledged as the boldest and most learned champion of the Roman faith, in the Great Valley. It is evident they are both well versed in history, ecclesiastical and political, and have doubtless devoted much time to prepare for the controversy. Each seemed to have a store of facts on hand, calculated to impress truth, or to make pretences appear plausible. They are eminent scholars, though in a widely different sense; and doubtless, either of them on an ordinary subject, without an opponent, would command the ready assent of a large majority of the audience. But yet I have never known two persons meet in *wordy strife* whose habits of mind, and modes of thinking were in such perfect contrast.

One, calm and composed, seemed to have the most entire command of every nerve; the other, showed himself violent, stormy, and even abusive at times.

One, powerful in reasoning, regarding speech merely as a convenient medium of thought; the other, abundant in words, a fine flow of language—ideas coming in only as secondary—yet, what was wanting in thought, was supplied in profuse action. One, maugre the filth with which the subject abounds, continued chaste in thought, and delicate in allusions; the other, needless outraging every feeling of delicacy, by gross vulgarisms, and most unseemly expressions.

One, inclining to adhere closely to the points at issue; the other, wandering *toto calo* from the goal.

One, conscious of the strength of his arguments, exulting in the conviction which must attend them;—on the other they fall harmless, as the lightening of Heaven leaves the flitting insect bird unscathed.

One, appears a man of mature age, and acute discrimination; the other a smart, sprightly youth, playing around, and confusing the philosopher, by his wild vagaries, and uncouth gambols.

One, displays a mind thoroughly trained to sound logical reasoning; the other, yields himself to the unquestioned control of a set of traditions, replete with the superstitious notions of the dark ages.

One having connected himself with society by the ties of husband and father, believes "marriage honorable in all"—that it is the purest, holiest, happiest tie which ever bound human beings together: the other, a sworn enemy, pronounces conjugal life, a state of unhallowed impurity, and affects to despise it as such.

One having been habituated from his youth to think and decide for himself, asserts his right to scan the evidence of every proposition closely; the other, looks at the evidence on one side only, and deems it daring impiety for a layman to question the views of his party, or the authority of his priest.

One would have every man responsible for himself; the other, throws the whole responsibility on the mother church.

One thinks every person should keep a conscience void of offence; the other, commits the keeping of his conscience to his Bishop or Priest.

One thinks the five sense tolerable witnesses on matters and things within their several precincts, he therefore, would not hesitate to "handle and see," fully relying on the evidence thus obtained; the other, believes his senses of sight, smell, taste, and touch, have conspired to deceive him, and would give them no credence.

One believes the age of miracles is past—that there is now no occasion for them—that we cannot rationally, or scripturally expect them;—the other, declares himself to be in the daily practice of performing miracles of the highest order; changing bread into real flesh, and wine into real blood, which still have no one of the peculiar properties of either *flesh or blood*!!

Upon what common grounds can such men meet in argument? On almost every principle of reasoning, and method of investigation, they are utterly at variance. As to evidence, every Protestant history; indeed every work, not purely Catholic, is a system of heresy, subject to a *Rt. Rev. anathema*! except so far as they seem to testify against Protestantism; and even historians *baptized by Catholics, and buried on consecrated ground*, are not authentic, unless they will go backward and spread the mantle of oblivion over the shame of the "Holy Father."

Common Sense, and Human Reason are mortal heretics; and Truth itself,—like Peter's wife—may be repudiated, when it is necessary for the welfare of the "Holy Mother Church."

JUSTICE.

A NEW ENEMY TO OUR "DOMESTIC INSTITUTIONS."

The Charleston Observer, a religious Presbyterian paper, has a communication from "an old cotton planter," calling aloud for "unceasing vigilance in reference to our domestic institutions." He says, however, "we have far less to fear from distant societies than from direct personal intercourse;" that "most negroes are under powerful restraints of a religious nature," and that "the dread of future retribution is more efficacious in preventing crimes than all human laws and punishments." He then adds:

But it seems to me very astonishing that amid all our vigilance, that which I regard the greatest danger of all should have been disregarded. I mean the public preaching of the doctrine of Universal Salvation. From an intimate knowledge of the negro character, from my youth, I am perfectly assured that a more direct and efficacious mode of effecting the worst designs of our deadliest enemies, could not be devised. I confess I cannot but shudder at the thought, that hundreds of these people should be assembled to hear it declared from the pulpit as the doctrine of the Bible, that all men will be finally happy; that whatever crimes they commit, heaven will

be their final home. What horrible effects may be justly expecting from such preaching upon such minds. How would our whole state be convulsed with indignation if Garrison or Thompson should be found in a public city congregation, uttering their insane ravings, and proclaiming their doctrine of "human rights" to hundreds of blacks; and yet I solemnly aver that I would greatly prefer the attendance of my negroes upon such instruction, rather than their being taught the dangerous and demoralizing, incendiary doctrines of Universalism.—The man who should urge our slaves in immediate insurrection I should esteem harmless in comparison with him who should persuade them that those fears of eternal torments, which now restrain many of them from atrocious crimes are fanatical and groundless. It is therefore with mingled astonishment and alarm that I see continual advertisements, in the public papers, inviting all the community to attend upon discourses, designed to prove that the Bible revealed the final happiness of all men without distinction of character.

IT WILL NOT DO TO DIE BY.—The Harrisburg Gospel Messenger notices the death of a young man, named *Washington Hammersly*, a teacher of a school in York county, who had embraced Universalist sentiments. But when he found his last end approaching, he found that doctrine too *uncertain*, to hang his hopes of salvation upon it. He sought a *surer* foundation in the *present* pardon of sin through the merits of Christ, and he found peace in believing in his name. He had the loan of some Universalist books from a friend, which he requested to be returned to the owner, together with the most solemn admonitions to that friend, of the awful delusions of Universalism. He desired to bear his public testimony, in a dying hour, to the truth which many before him have experienced: that such soul-destroying doctrines as Universalism, may do *to live by*, but that they will not do *to die with*. The young man alluded to, is said to have been a man of intelligence and good morals—but, with all this, he who had once believed that God *will not punish the wicked in a future world*, found that belief to be comfortless in the near prospect of death! And so will many others *after* him find it to be.

WALKING WITH GOD.

"And Enoch walked with God." Gen. v. 24.

This is the only walk in which we cannot go astray and happy he who, amidst the innumerable paths by which he is surrounded, is led to the proper walk. To walk with God, we must take heed to every step of his providence and his grace—we must have a holy fear of not keeping close to him; though he will never leave us, if we do not leave him. We must maintain a sacred communion with him, and have our conversation in heaven rather than on earth: we must be perpetually receding from the world, and withdrawing from its attachments. We must feel our hearts glow with a greater degree of love to him, and, by the influence of his Holy Spirit upon our affections, become gradually more assimilated to the divine nature. We must take his word for our directory, his promises for our food, and his blessed Son for our sole reliance, making the foot of the Cross our only resting place.

If we thus walk with God through the wilderness of life, he will walk with us when we reach the dark "valley of the shadow of death;" and though we cannot hope for the same translation as Enoch, still, like him, "we shall not be, because God hath taken us."

John Mason Good, *Ms.*, 1826.

CHRISTIAN CONDUCT.—Conduct is a language that all can understand. And if it be true that *actions* speak louder than *words*, then all may speak of Christ, all may preach the Gospel, in the distinct, and earnest, and pow-

erful eloquence of a *holy life*. All may plead for religion with *living* arguments—all proclaim its excellence by conduct which is without reproach and above suspicion. This is a mode of preaching which all may adopt—which men cannot avoid hearing—which they must respect—which they will feel. Said an infidel, of an eminently pious man, "I never see that man without feeling my own unworthiness—he is a constant reproof to me—the sight of him has often made me tremble."

From the Knickerbocker of this month.

THE WRECK OF THE MEXICO.

'Twas in the morning watch—a cheerless morn—
Keen smote the blast which heralded the day,
When a stout bark, her crew with hardship worn,
Dashed toward the port, with none to point the way;
Clear streamed aloft her lantern's signal ray,
But brought, alas! no pilot's friendly hail;
The frequent gust a shower of frozen spray
Swept from the shrouds, encased in icy mail,
And scarce the shivering tars could raise the stiffened sail.

The humble inmates of the crowded berths,
The richer few who costlier couches prest,
Perchance were dreaming of the cheerful hearths
Where soon they hoped for welcome and for rest—
Perchance of home, and those who made it blest:
Long had they seen, with weary eye, the sun
Sink day by day into the landless west,
But now the boon they coveted was won,
The shore they sought was near, their travail well nigh done.

This matron murmured softly, in her sleep,
Of prosperous days, and clasped her infant boy;
The maiden dreamed of one who o'er the deep
Went to seek her a home, and in her joy
Hung round his neck, too happy to be coy;
The husband deemed his toil with riches crowned,
Which titled power could tithe not, nor destroy;
Aerial Hope all eye lids flattered round,
And beckoned with her wings to Freedom's hallowed ground.

From such blest dreams, if such were theirs, they woke,
To all that thought can picture of despair;
High o'er the bark the insatiate ocean broke,
And death was in the paralyzing air;
Oh, when the remnant mercy deigned to spare,
Safe from the bulging wreck were seen to glide,
What were the pangs of those left helpless there!
With tossing arms, they thronged the vessel's side,
Shrieking to heaven for aid, while hoaling seas replied!

They perished one by one—that pilgrim crowd—
The silver-haired, the beautiful, the young!
Some were found wrapt as in a crystal shroud
Of waves congealed, that tombed them where they clung;

Some on the strand the sounding breakers flung,
Linked in affection's agonized embrace;
And to the gazer's eyes the warm tears sprung,
As they beheld two babes—a group of grace—
Locked in each other's arms, and pillowed face to face.

They rest in earth—the sea's recovered prey—
No tempests now their dreamless sleep assail;
But when to friends and kindred far away,
Some quivering lip shall tell the dismal tale,
From many a home will burst the voice of wail;
But when it ceases, and the tear-drop laves
The cheek no more, shall gratitude prevail—
Yearnings of love towards those beyond the waves,
Who bore with solemn rites, the exiles to their graves.

New York, January, 1837.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 11, 1837.

THE EVANGELIST AND THE WATCHMAN.

The New York Evangelist, of Jan. 23th, contains a communication from a "New England Correspondent," who says that he spent the last Sabbath in December at New Haven. After some severe censures on the Tontine Hotel, where he says he saw the proprietor or his agent make two young men drunk, and then turn them into the street, "the one to lie in the gutter at his very door, and the other to do mischief and annoy the peace of the quiet citizens,"—he proceeds to animadvert on Dr. Taylor and his theological lectures, in a style sufficiently abusive to secure the endorsement and hearty commendation of the Hartford Watchman. His remarks, reprinted in the Watchman of last week, are as follows:

I obtained a pleasant introduction to Dr. Taylor, on Monday. He invited me to attend his lecture, at 2 P. M. I went and found nearly all the theological students, sixty or seventy, waiting the Dr.'s arrival, though only about a third of them belong to the class which studies at this time the subjects of the lecture. With your leave, I am going to be free in setting down my thoughts at this time. You may know that I differ from Dr. T.'s peculiarities; and as he happened for three days to be upon the *sore spot*, your readers may deduct what they think fit from my remarks.

1. I did not think a proper spirit reigned in the lecture room. A short prayer opened the lecture; then followed an examination of the students on the last lecture. One or two questions served to elicit the *peculiar* feeling which pervaded the minds of all—a metaphysical turn of mind, as if every thing was to be ratified by reason. Now when I reflected on my own *apprenticeship* in theology, and on my pride in my fancied understanding of things, which I have since learned I knew nothing about, I felt sorry to see so many young men who are to be "teachers in Israel" hereafter, cultivating, evidently, a pride of intellect. I thought many of the Dr.'s remarks had a tendency to foster and confirm this unfortunate (to me it now seems odious) disposition.

2 I did not like the Dr.'s manner of teaching theology.—Doubtless much is to be allowed to his peculiar situation, but I could not help thinking how much more dignified a Professor of Theology would appear if he should inculcate his system irrespective of opponents—especially modern and living controversialists. The three lectures I heard were almost literally filled with references to controversies that, not five years since, were rife in the land, and "*quorum pars fuit*."

3. The lecturer gave too free run to his ridicule. In my theological "alma mater" I never saw a smile at the expense of a living man excited by the lecturer; and I am persuaded his indulgence is unfavorable to Christian feeling. Paul's principle expressed, "Let not him that eateth despise him that eateth not," I think, forbids it.

Now we know something of Dr. Taylor and his lectures, and we know—and the editor of the Evangelist knows—that this representation is, as a whole, calumnious. We speak deliberately, The editor of the Evangelist knows, and doubtless is ready to say, that the representations of his correspondent are calculated to produce an impression untrue in point of fact, and injurious to a distinguished servant of God, and to an institution, the reputation of which cannot be impaired without great injury to the cause of the gospel. We will look at particulars.

1. The writer in the Evangelist alludes against Dr. Taylor, that 'an improper spirit reigns in his lecture room'—that the young men under his instruction, 'are evidently cultivating a pride of intellect'—that 'many of his remarks in the lecture room tend to foster and

confirm this odious disposition.' No wonder that the editor of the Watchman calls this "painfully interesting," and says that it "demands serious and prayerful consideration." We have often been in Dr. Taylor's lecture room, and we have long been acquainted with Dr. Taylor's pupils; and we oppose to this representation our simple denial of its conformity with fact. The spirit which reigns in the Theological lecture room of Yale College, is pre-eminently a spirit of manly investigation, of free inquiry after truth independently of human authorities and the traditions of the elders, a spirit which has so much confidence in God, as to believe that whatever truth he has undertaken to reveal to the human mind, is truth which may be understood and known by the faculties to which it is revealed. There is probably no Theological lecture room in which half so much time is given to the interpretation of proof texts from the word of God. What the writer in the Evangelist means by a "metaphysical turn of mind," is more than we can tell—more perhaps than he can definitely tell himself. If he means that every thing is subjected to scrutiny—analysed—sifted—that nice distinctions are made, and clear ideas are sought after;—pray what else is a theological lecture room made for?

2. Dr. Taylor is 'undignified' in that he does not "inculcate his system irrespective of opponents—especially modern and living controvertists." We commend this suggestion to Dr. Taylor's consideration. Let him think 'how much more dignified' he would be, sitting upright in his chair,—and magisterially dealing out his dogmas, "irrespective" of any body's arguments to the contrary, unless it be the arguments of some old Greek or Latin heretic, whom nobody reads,—and if any audacious free-thinker of a pupil ventures to interrogate, commanding him to sit down, as is done at some men's theological *almshouses*,—instead of canvassing all arguments, and meeting all objections, and encouraging the utmost freedom of discussion. Whether his pupils, or the churches would be gainers by this extra 'dignity' on his part, is another question.

3. "The lecturer gave too free run to his ridicule." The insinuation is, that Dr. Taylor indulges himself in ridiculing his theological opponents; and nothing could be more unfounded. Unfortunately it takes more of "a metaphysical turn of mind" than belongs to some men even among those who have served an "apprenticeship in theology"—to perceive the difference between exposing the fallacy of a man's reasonings, and ridiculing his character. All bad reasoning is essentially ridiculous; and the false logic of a living man, or of a dead one, cannot be clearly and pungently exposed without exciting a smile at his expense. Those who know Dr. Taylor, know that few men have borne calumny with more meekness than he; and that, however freely he may handle the arguments of his opponents in theological discussion, he treats their characters as men, as Christians, and as ministers, with kindness and respect.

We can easily account for the impressions made upon the mind of the writer in the Evangelist. He came to New Haven a traveling candidate, looking for a parish. The pastor on whom he called Saturday evening, and with whom he had a previous acquaintance, was obliged

to apologize for not inviting him to preach. His feelings were disturbed by witnessing a drunken *row* at the hotel where he was constrained to stay over the Sabbath. On Monday he exhibited his letters of introduction to Dr. Taylor, and to some other clerical gentlemen, and was told that if he would stay in town a few weeks he might probably find at least some occasional employment in the neighborhood. At Dr. Taylor's invitation he went to the theological lectures, and there—Princeton apprentice as he was—he found the professor lecturing "on the sore spot." Three days he endured the rubbing of "the sore spot;" and on the fourth day, no parish committee having waited on him with an invitation to preach as a candidate, he suddenly departed. We should not think hardly of him for having some unfavorable impressions, but we do say that for him to publish them, was a most unmanly requital of the kindness with which he was treated by Dr. Taylor; and that the impressions which if he had kept them to himself, might have been excusable, are calumny, when blown out upon the house tops through the speaking trumpet of the New York Evangelist. Ministers will soon be obliged to treat traveling candidates with a very cautious civility, if confidence is to be required after such a fashion.

We commend the following article to the careful consideration of our Citizens. The facts disclosed, are analogous to what has been witnessed in our own community for the past year. We have seen from 50 to 70 regular grogeries, licensed by our authority as taverns—and in the very center of our City, these establishments have been dealing out their poisonous potations in fearfully extensive quantities. We have many shops of the lowest order, a portion of which have been bolstered up by the authority of the town,—committing their depredations upon the peace and happiness of this community; ensnaring the young as their victims, and in all this, sheltering themselves under the sanction of authority. Such a state of things is at once highly disgraceful, and ruinous to the best interests of this community; and is one which every good citizen must deeply deplore. But after one year's experience of the full extent of such impolitic and unrighteous measures—we rejoice that there is prospect of a reform. Our civil authority, (as we are informed) have come to a resolute determination no longer to recommend any persons as taverners, except those who keep regular public houses. In this determination they will no doubt be abundantly sustained by every MAN in the city; and we hope we shall speedily see these Chambers of Death purified. We hope the time is not far distant when in Church Street, the heart of the city, our citizens may pass, especially on the Sabbath without being shocked by what their eyes see, and their ears hear of the awful desecration of this holy day; and annoyed by the inebriates, proceeding to, and from these miserable shops in that section; the proprietors of which, are now acting under a tavern license.

We have copied the presentment in another column, to which we invite the attention of our readers.

The Grand Jury of Erie County have presented the Common Council of the City of Buffalo for gross abuses of their power and violations of the law in granting li-

censes. They state "that one hundred dram shops exist in the city of Buffalo, licensed by public authority, as public taverns: and that in most instances, these establishments are mere 'grogeries.'"

We rejoice to see this step taken. The evils which have resulted from this outrageous abuse of authority, call loudly for the interposition of *higher authority*. ONE HUNDRED TAVERNS in the city of Buffalo, licensed by the Common Council, under oath that they were "absolutely necessary for the accommodation of travelers," and that the keepers were men of good "moral character!" Surely there can be no want of "accommodations for travelers" in our city! It happens, however, that many of these taverns are mere "grogeries" kept in a little room 11 by 16, without any of the appurtenances of a tavern except the whiskey barrel and rum bottle. Some of these places are not fit for decent swine to be kept in; and the keepers of "good moral character" are like their customers, profane, intemperate, gamblers and licentious.

— For the *Intelligencer*. —

WHAT DO YOU KNOW ABOUT THE INDIANS?

What do I know? Why, I know that there are great numbers of them on our western borders, and that there were once, some even here. Is that all? What do you know about the number, success and present state of missions among them? Do you know that there are, at the present moment, more than 250,000, "who, (in the language of Mr. Lowrie,) are perfectly accessible, and may be reached with all the institutions of the Gospel, and are capable of being brought directly under its influence," but that the influences of the missionary stations at present established among them, does not reach above one tenth of their number? that they are moreover, a peculiarly noble race, and when they become christians, more resemble the primitive christians than any other people?

Some of the students of the Choctaw Academy have gone through the usual studies in our Colleges. Mr. G. the principal, is confident he could select 30 boys from the pupils of that institution, no way inferior in quickness of thought, reach of intellect and general capacity to advance in any branch of learning, to a like number selected from any of the ordinary schools of the United States.

Do you know that the American Board have only 23 ordained Missionaries among them, the Western F. M. Society a very few, the Methodists a few more, and that these are all the laborers, scattered through these roving forest tribes? All, did I say? There are other laborers, who instead of the bread and waters of life, instead of bibles and tracts, carry liquid death, in the shape of Rum and Brandy. And they are diligent and successful laborers too. Their Prince is with them to give his assistance,— "the prince of the power of the air." Yet they bear the Christian name, and are the representatives of a Christian community. Who will lend his influence to perpetuate this foul disgrace?

Do you know again, that there is a crisis in the history of every tribe of those Indians, beyond which if they are suffered to pass, without the light of the Gospel, their case becomes well nigh hopeless?

This period has passed with some, with others it is now passing, and with others still it is not far distant. Do you ask what that period is? It is not their ut-

ter extinction. But I will state a few facts and leave you to judge.

The Osages, a tribe now numbering 5 or 10,000, once owned and occupied what now forms the states of Missouri and Arkansas. This region was, in 1820, all a savage wilderness, trodden only by the feet of these red men. At this time the missionaries of the Board first established themselves there. They were received with attention, the barbarous language was reduced to writing, schools were established, the young gathered into them, Christ and him crucified was preached in simplicity and power. The savage was moved, melted and transformed into the meek, self-denying, exemplary christian. Churches were founded, and many sons and daughters of the forest, after the testimony of a godly life and conversation, went home to glory. Meanwhile, the ceaseless tide of population was rolling onward. It overtook them. A class more degraded in moral character than themselves, surrounded and mingled with them. They taught them by precept and example, to despise the missionary and his work, —to regard and treat him as an enemy. These pretended friends "put into their mouths an enemy to steal away their brains," and then used them as instruments of their own destruction. The consequences were, their schools were broken up, their churches scattered, and the missionaries forced to bid a painful adieu to those for whom they had wept, and toiled, and prayed. Their bright prospects were shrouded in the deepest gloom. They have all been driven away, and on their departure they declare it as their firm conviction, that "the Osages were never so poor, dissipated and wretched, or in a condition more unfavorable to the influence of religious truth, than they now are." Intemperance and its kindred vices are fast sweeping them to the same oblivion which covers those who stood where we now stand.

Do you see the crisis to which I refer? If so, christian brother or sister, will you pray and labor, and give your substance, yea, give *yourself*, that the Gospel of Christ, that only gift we can make, in return for all our injuries, may not be withheld till it be forever too late? What thou doest do quickly.

— For the *Intelligencer*. —

There is perhaps no production of the Hebrew muse more imitatively fine, than the Song of Hannah. In the version below, we have substituted *Jehovah*, the proper and distinctive name of the God of Israel, for the *Lord*, which may always be done when the word *Lord* is printed in small capitals in our common version; we have taken more liberty in the rendering of the Hebrew tense, which Hebrew poetry often requires; and arranged the whole in parallelisms to exhibit this peculiarity of the Old Testament poetry. We have also made a few other slight changes. The notes subjoined are intended principally to illustrate the character of the Hebrew poetic diction.

THE SONG OF HANNAH, 1 Sam. ii. 1—10.

1. And Hannah prayed, and said,
My heart rejoiceth in Jehovah,
My horn is exalted by Jehovah,
My mouth is enlarged over my enemies;
For I rejoice in thy salvation.
2. There is none holy as Jehovah;

- For there is none beside thee,
And there is no rock like our God.
3. Ye shall not talk any more proudly,
Let not arrogancy come out of your mouth;
For Jehovah is a God of knowledge,
And by him actions are judged.
 4. The bows of the mighty are broken,
And the tottering gird on strength.
 5. The full hire themselves out for bread,
And the hungry are at leisure;
So that the barren beareth seven,
And she that hath many children is waxed feeble.
 6. Jehovah killeth,
And he preserveth alive.
He bringeth down to hades,
And he bringeth up.
 7. Jehovah maketh poor,
And he maketh rich.
He bringeth low,
And he lifteth up.
 8. He raiseth up the poor out of the dust,
And he lifteth up the beggar from the dunghill,
To set them among princes,
And to make them inherit the throne of glory.
For the pillars of the earth are Jehovah's,
And he setteth the world upon them.
 9. He will keep the feet of his saints,
And the wicked shall be silent in darkness,
For by strength no man prevaieth.
 10. As for Jehovah, his enemies shall be broken to pieces,
Upon them out of heaven shall he thunder.
Jehovah shall judge the ends of the earth;
And he shall give strength unto his king,
And he shall exalt the horn of his anointed.

NOTES.

Verse 1. "Prayed," Prayer is used here in a general sense, and denotes both praise and prayer.—"My heart." The sacred writers often use the parts and members of the human body, and ascribe to them what properly belongs to the person himself; thus "my heart rejoiceth" for "I rejoice." This usage evidently adds to the beauty of the scriptural style.—"Rejoiceth in Jehovah," an expression exquisitely fine, and which cannot be surpassed in any language.—"Horn," a symbol of strength, drawn from bulls and other horned animals. "My horn is exalted," i. e. I assume new strength. This remark will apply also to Ps. 89:24, 112:9.—"My mouth." The same remark applies here, as to *my heart* above.—"My mouth is enlarged," i. e. I have free utterance.—"Salvation," i. e. aid, help, whether temporal and spiritual.

Verse 2. "Rock," i. e. fortress, a place of refuge or safety.

Verse 3. "A God of knowledge," i. e. a wise or omniscient God. This use of genitive is common in Hebrew.

Verse 4. "The bows of the mighty are broken," a poetical image.—"Gird on strength," a very beautiful and forcible expression.

Verses 4 and 5. These verses describe the reverses of fortune, so called; but which are owing to the providence of God, as implied in the following verses.

Verses 6, 7, and 8. These verses beautifully describe God's power and providence.—"A throne of glory," i. e. a glorious throne or seat; comp. *God of knowledge*, above.—"For the pillars of the earth are Jehovah's, and he setteth the world upon them." God's power in the moral world is here illustrated by his power in the physical. Whatever stability the earth has, it is ascribed, and that truly, to Jehovah. As to the particular image under which the earth's stability is represented, that is to be ascribed to the poet. It conveys no theological or geological doctrine.

Verse 10, "The ends of the earth." The thing is described as it appears. As to the fact, (scil. whether the earth is a plain and has extremities,) the reader of this song could judge as well as Hannah, the composer. She evidently did not intend to teach natural science, but to exhibit moral truth in poetical imagery.—"His king, —and his anointed," i. e. his anointed prince, by the laws of Hebrew parallelism are evidently the same. As Hannah, by a prophetic impulse, anticipated the time, when a king should reign over Israel, the concluding lines here must naturally be regarded as a prophecy concerning the power and glory of David's reign.

For the *Intelligencer*.

"Sands form the mountain, moments make the year."

Yours.

To the Reader: I am one who believes the profession of clergymen to be among the most useful in society. But the usefulness of the clergy must, in some measure, depend on their talents and learning. In these qualifications our clergy in general, are respectable; many of them highly so; but with proper advantages, they might be still more eminent and useful.

One great disadvantage to which many or most of our clergy are subjected, is the want of a competent supply of books. Very few of our clergy are rich, and most of them have very scanty means of subsistence. Of course few of them can afford to purchase even the most necessary books.

To remedy this evil I have often thought it would be a nice thing for churches to form libraries, containing a good and extensive collection of books, to belong to the church, but solely for the use of their pastor for the time being.

To make such a collection, let associations be formed in each society, consisting of females, young people, and even children; each member to contribute a small sum monthly, from 25 cents down to 6 cents a month; according to their ability. Let the money collected be deposited in safe hands, till it shall be sufficient to buy a good number of books—and let this practice be continued till the library shall be judged, by the pastor, competent for the purpose for which it is intended. If such an association shall be formed, in the church and society to which I belong, my wife and daughters will be among the first to subscribe.

Will you join us?

Having been requested to insert the following communication, we readily comply, and hope that the Ladies to whom it is addressed will confer the favor solicited.

For the *Intelligencer*.

To Mrs. Angelina E. Grimke and Sarah M. Grimke.

LADIES,—I see in the *Religious Intelligencer* extracts from the *Anti Slavery Record*, containing your sentiments on the subject of slavery. One of you holds it to be a duty to "undeceive the north" as to the *false representations* of slavery at the south; and both agree in the representations of the wretchedness, cruelty and oppression of slavery. Your intentions are undoubtedly good; but the people at the north want no person to "undeceive" them on this subject. The wickedness, cruelty and oppression of slavery were perfectly understood in the north forty or fifty years ago—the writer was an eyewitness to these evils in South Carolina, before you were born—and in the addresses of the Abolition Societies in Pennsylvania and other northern States, more than forty years ago, the injustice and horrors of slavery were as well described as you can now describe them. You

may therefore spare the trouble of further efforts to "un-deceive us."

But let me ask you, Ladies, what would you have us to do, to remove the evil? As you are so ready to instruct us in facts, you will confer a particular favor on the people of the north by presenting the definite, practicable means, by which they can put an end to slavery in the south.

CLARKSON.

MASS. ANTI-SLAVERY SOCIETY.

FIFTH ANNUAL MEETING.

We have received the report of the meeting up to Thursday afternoon. It was still in progress, and much interest prevailed. We may make further extracts next week.

Boston, Wednesday, Jan. 23, 1837.

The meeting was notified to be held in Congress Hall; but the owner of the Hall, as we understand, informed the lessee, that if he were going to admit the Abolitionists into the hall, he should leave the premises, the Free Church on Monday morning received notice that they must leave the hall. No other place of suitable dimensions could be obtained in the city; and therefore a room was fitted up in the loft of a stable of the Marlborough Hotel, (which is the property of the Free Church,) and the meetings during the day was held there. The House of Representatives, on application of the Society, voted the use of their hall for the meeting in the evening.

The meeting on Wednesday morning was opened with prayer, by Rev. Mr. Fitch of Boston; the President, Joseph Southwick, Esq., of Boston, in the chair. Mr. Garrison read the annual report, which, after some discussion, was accepted, and ordered to be printed and extensively circulated, as a document suited to the present crisis.

The Treasurer's report was then read, from which it appeared that \$3,721 had been received the past year, and \$3,740 expended.

Afternoon.—Francis Jackson, Esq., in the Chair; prayer by Rev. T. Meritt, late co-editor of the Christian Advocate and Journal.

Rev. Mr. Grosvenor offered a resolution, That immediate emancipation, being required by God, is a duty, and is safe; which he supported by an able speech of some length, basing his argument on the 22d chapter of Jeremiah, where God commands his people to execute judgment and righteousness, and deliver the spoiled out of the hands of the oppressor. Here, he said, was our authority for abolition. He maintained that this was addressed to nations, and that as slavery is a national matter, it is addressed to this nation, in regard to slavery. He said, we of the North conspire with the South to perpetuate slavery; and instead of delivering the spoiled out of the hand of the oppressor, we deliver him back into his hand, after he has escaped, contrary to the express provisions of the Levitical law. He showed, also, that, when there is no limit to God's requirements, they always mean *now*—hence we draw the doctrine of immediate emancipation from this text—deliver the spoiled—*now*.

He then argued, from the passage in Isaiah, following that which commands them to "let the oppressed go free," "For if ye do this thing in deed, then"—What? have your throats cut? No; then, according to the word of God, prosperity shall attend you—"then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Surely, it is safe to obey God, when to obedience is annexed such a promise. "But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation." What an awful oath! What a sanction!

In conclusion, he introduced an anecdote from Livy, to show that immediate emancipation is safe. In the war between the Carthaginians and Romans, Gracchus, the Roman general, had a legion of slaves in his army. He offered liberty to every one, who, in the battle on the following day, would bring into the Roman camp the head of an enemy. They were all on fire, and demanded to be led forth immediately. The night was spent by them in preparing their arms, and the next day, they rushed to the battle with the fury of tigers. But presently the battle waned. It was discovered that every slave had a head in his hand, and could not fight. Gracchus exclaimed, "Throw down your heads, and continue the battle—this day gives you liberty!" Again they rushed to the conflict, and pursued the enemy, with almost superhuman courage, till called off by the general. Was he afraid to fulfil his promise, lest he should have his throat cut. Did he ask time to prepare them for liberty? No; with the rashness of a modern abolitionist, he called them together and said, "Romans! ye are all free-men!" Now for the comment: did they turn and butcher those who had held them in servitude? No. They rent the sky with shouts, and stretched forth their hands to the gods, (for they were heathen,) and prayed for blessings upon the Roman people. (Applause.)

Mr. Dresser now gave a statement of his treatment at Nashville, which was listened to with deep emotion.

EVENING SESSION.—In the evening the Representatives' Hall was filled to overflowing; and it was the opinion of some who were near the door, that thousands went away, without being able to enter the Hall. The meeting was opened with prayer, by Rev. Mr. Goodman, of Dracut.

Rev. Mr. Scott, of Lowell, introduced a resolution, in regard to the encouraging prospects of the cause, which he sustained with an able speech of some length, in which he answered some of the prominent objections against abolition doctrines, in a very lucid manner.

He was followed by Ellis Gray Loring, Esq. of Boston, who gave his reasons, as a moderate man, for embracing abolition doctrines. This was an able defence of the principles and measures of the Anti-Slavery Society. He was followed by Mr. Stanton, who spoke in relation to Slavery in the District of Columbia.

Upper Canada Anti-Slavery Society—The last number of the Christian Guardian gives an account of the recent formation of a Society with the above appellation, in the Wesleyan Methodist Chapel, in the city of Toronto. The Chair was taken by Capt. R. G. Dunlop, of the Royal Navy, and member of Parliament for the county of Huron. Some of the speakers were colored persons. At the close of the meeting, 106 persons gave their names as members of the society, and a liberal subscription was made in favor of its objects.

Zion's Herald.

SLAVERY IN NEW-YORK.—Annexed is a copy of the bill introduced into the New-York Assembly by Mr. Shepard of Genesee, which that body refused to order printed:

§ 1. No person shall hereafter be held to service or labor, as a slave, or as the child of a slave, within this State; every person now held to such service or labor, within this State, is hereby discharged therefrom, and is henceforth free.

Every person born, or who shall hereafter be born within this state, is, and shall be free; and every person held to service or labor as a slave, or as the child of a slave, who shall be imported, introduced or brought into this State under any pretence whatever, shall be free.

§ 2. So much of the Revised Statutes of this State, as is inconsistent with the intent and meaning of the preceding sections, is hereby repealed.

TEMPERANCE.

FRUITS OF DRINKING ARDENT SPIRITS.—A Mother murdered by her own Son.—Phebe Howell, an aged woman residing near Wilmington, N. C. was murdered in the most brutal manner, on the 3d inst., by her own son. The deed was perpetrated by beating the deceased with a brick. After the consummation of his fiendish purpose, Howell was found with a pipe in his mouth, and kicking her face with the heel of his boot.—Liquor is said to have been the inciting cause. The murderer escaped and has not since been heard of.

From the N. Y. Evangelist.

AN INFIDEL DRUNKARD AND HIS PIOUS WIFE.

Sand Lake, N. Y., Jan. 20, 1837.

Dear Brother—The history of an infidel drunkard and his pious wife excited not a little interest some few years ago in the town of R., where I then resided. The drunkards, of course, thought their brother in sin could do no harm, or was excusable; for Satan always has a plaster large enough to cover any evil. While wives and friends and neighbors were in distress, tavern haunters sung and danced as if all was well. But the reflecting portion of community were shocked at conduct of which none but an infidel and drunkard could be guilty.

Mr. A. married a lovely woman, and, for some time, they did fair to do well. Evil company, and a rum tavern, however, blasted nearly, if not quite, all their domestic bliss. As he mingled in scenes of intoxication, his heart became weaned from his wife. He now approaches her, not with smiles and kind words, but with frowns and curses. Infidelity poisoned the mind that dwelt with rapture, and "sweet home," and the heart that was flesh by means of rum became adamant.

Mrs. A. is more than a widow. In the short history of her husband, she sees literally fulfilled the saying of Jude: "Raging wave, foaming out his own shame—twice dead, plucked up by the roots." What, said Mrs. A. is to become of me and my more than orphan child? I am an impenitent sinner. My husband, was the idol of my heart, is only a companion in tribulation. Is not God dealing with me for my sin?

The minister became acquainted with her situation and directed her to the Sinner's Friend. It was not long before Mrs. A. like the beloved disciple, found peace in reclining on her Savior's bosom.—Sweet was her communion with her God. For the first time she now adopts the language of one whom Christ had healed, "Whereas once I was blind, now I see." She saw men, not as trees walking, but she saw God to be her Father—Christ her Saviour—the Holy Ghost her sanctifier—saints and angels her eternal associates.

Mrs. A. feels it to be her duty to become one with the people of God. Now she sees a cross—"to take it up is to bring on me the wrath of my husband—to pass around it, is to offend my savior. What shall a helpless female do?" She asked her husband's consent to join the church, and received for an answer, "I wish you and the minister were shut up in the church and starved to death." O husband! said Mrs. A., He who sent the ravens to feed Elijah in the cave or wilderness, will not suffer us to starve. I must not forsake Christ, and if you will not go with me to heaven, I cannot go with you to hell. I have no desire to displease you, but I must covenant with Christ to be his forever; and her name was enrolled on the church records.

Mr. A. considered this conduct in his wife an unpardonable offence. His deportment, now, if possible, is more cruel than before. On the evening that "the falling stars" were seen, he crawled between the straw and feather beds for protection. He supposed the day of judgment had actually come. But his wife was afterwards cured for calling on him at this time to pray. One

cold night he came from the tavern, kicked his wife out of bed, shut her up till morning in a room without clothes or fire. This too was done when her situation, as a wife, was such as to demand the kindest treatment. At this time a sickness began that terminated her life. On her death bed, she called her husband—held his hand—looked him in the face, and with tears exclaimed, "your treatment is the cause of my death—I forgive you—prepare to follow me to heaven," and her spirit went to the God who gave it.

Did the infidel drunken husband repent? I saw him months after the soul of his wife was in heaven, staggering around the tavern. "They will not believe though one should arise from the dead."

E. McDOWALL.

GRAND JURY PRESENTMENT.

The Grand Jury convened at a Court of Oyer and Terminer, in and for the county of Erie, on the seventh day of January, 1837, do present as follows:

Complaints from sources of the highest respectability, having been made to them, as a tribunal having the supervision of the moral condition and criminal jurisprudence of the county, that extensive abuses of the system of licensing Inns and Taverns are becoming very prevalent in the county at large, and particularly in the city of Buffalo, the Grand Jury have felt it their duty to enter upon an examination of the facts; and they now beg leave to present the general result of their deliberations.

The license system, authorising the sale of strong drinks, even when most wisely and cautiously administered, the Grand Jury cannot but regard as utterly at war with the well being of the community. It is, in their judgment nothing more or less than the selling of a commission for the organization and encouragement of drunkenness, pauperism, and crime. The result is, the organization of a numerous corps of individuals, by legislative enactments, whose interests are made to promote the worst passions and vices with which community is harassed. The right to sell intoxicating drinks having become a matter of purchase, the license holder has an interest in promoting the general use of the thing sold. The more licentiousness and debauchery, the greater is the demand for the grand incentive, intoxicating drinks—so that the holder of a license has a direct temptation presented to him, at least to wink at the prevalent and increasing abominations which are the disgrace of the county; and if his moral sense is not so blended by his interest as to make him the actual contriver or instigator of crime, it is not in consequence of the legitimate influence of his business, or of any discoverable wisdom in the system by which he is appointed and commissioned.

In their examinations the Grand Jury have become perfectly convinced that the most startling abuses of the license system are unblushingly tolerated, if not countenanced, even by men of official stations. Licenses have been granted under color of law, by the Common Council of the city of Buffalo, for the retail of intoxicating drinks, when the officers granting them, must have been fully aware that the persons receiving them were destitute of the necessary qualifications, and of almost every article of accommodation or convenience required to be kept by inn-keepers. Numerous instances have been reported to them, on credible authority, where licenses have been granted to keep a tavern, when it was perfectly well known that such tavern was to be kept in a single room, without any pretensions to the character of an inn. In view of the numerous abuses of this kind, the Grand Jury are seriously apprehensive of the utter prostration of law and good order, unless something be speedily done for the correction of these evils.

The Grand Jury have also perceived that within the last year there has been in this county a most fearful increase of crime. So great has been this increase, that

the presiding Judge, at the opening of the present term of this Court, was compelled to notice the amount of crime as altogether disproportioned to the population of the county. The number of complaints and indictments presented during the last six months, has been so great, that the publication of them would be highly discreditable to us as a community; and the Grand Jury are constrained to appeal to their fellow citizens, on the ground of their pride of citizenship, to unite their influence in favor of good morals.

In seeking for the cause of the present increase of crime, the Grand Jury have come to the conclusion that it is owing in a very great degree, to the abuses in the license system already referred to. They are informed that nearly or quite one hundred dram-shops exist in the city of Buffalo alone, licensed by public authority, as public taverns, and that too, in most instances, these establishments are mere 'grogeries.'

In view of this state of things, the Grand Jury feel that they cannot too warmly recommend to all magistrates and well disposed citizens to ferret out and expose the foregoing abuses, and to bring to ample and speedy justice all who may be guilty of an infraction of the laws relative to the sale and use of intoxicating drinks, and especially those who have abused their official powers by granting tavern licenses to mere grog shops.

JOSEPH PLUMP, Foreman.

ISAAC F. MALTBY, Clerk.

Letter from the Rev. J. R. McDowall's Brother, first published in the N. Y. Evangelist.

THE BITTER SWEET.

Sand Lake, N. Y. Jan. 17, 1837.

Dear Brother—There is a little root by the name of Bitter Sweet. The bitter and the sweet are united in this one root. Here then was the true state of my mind on hearing of the death of my brother, the Rev. J. R. McDowall. Your brother, said letters and newspapers, is dead. Here is the "bitter" for it was like the tearing away one of the heart-strings. But, blessed be God, the root is not all "bitter." The same messenger that announced the departure of a soul to the world of spirits, also spake of the "heavenly visions" which opened on the soul. Here is the "sweet" that more than removed the "bitter."

Who would not be willing to lay, a Lazarus, at the gate, if, at death, angels should convey us to Abraham's bosom? To die a martyr is nothing, when, like Stephen, we see the heavens open and Jesus standing at the right hand of our Father, God. Said Balam, "let me die the death of the righteous, and let my latter end be like his;" but let me unite with Paul in saying, "For me to live is Christ, to die is gain, and whether living or dying I am thine." He that lives well need have no fear about death. "Blessed are the dead who die in the Lord."

Many years ago, my brother was confined some months to his bed with a sore leg. Great was his suffering. Here he resolved to live for Christ, in case his health should be restored; but, like many others, when well, through evil company, and a heart unrenowned, he forgot his resolution.

After the recovery of his health he began the study of the law, with an uncle, at the capital of Upper Canada. His mind, however, seemed not at rest, as appears from letters which he wrote to my father. I was far from being happy, said he, although mingling in the society of wealth and pleasure.

One Sabbath day he took a walk into the country for meditation, and called on a gardener who showed him his garden. The gardener was not a man of learning, but, what was infinitely more important, he was a man of God. "This garden," said the man of God, "by much cultivation, is beautiful, productive and profitable. Young man, your heart, by nature, is a garden of weeds; but

with the cultivation of the divine Spirit, will bear fruit that shall gladden your own heart and be as leaves from the tree of life to heal perishing souls." This interview with the gardener, I should judge, was of more value to my brother than globes of gold.

About the time of his conversion, some glorious one seemed to awake him from his slumber, saying, "Why sleep ye?" He awoke; the sun shone beautifully, and it appeared as if the whole heavens were filled with music surpassing any thing he ever heard. "Well," said he, "if all nature praises God, why should not I?"

His attention began now to turn from the human to the divine law as the object of his future pursuit. He readily obtained my father's consent to preach Christ, but his uncle, not being a religious man, opposed him until he saw that he had "too much religion to make a lawyer." "Finally," said his uncle, "at your urgent solicitation, you are free. But remember, you need expect nothing but poverty and disgrace while you are a minister."

A friend says, on board the ship that took him from the wealth and splendor that was promised him in case he should remain at the law, he adopted the 221st of the "Village Hymns" as containing the feelings of his heart. The first and last lines read thus:

And must I part with all I have,
I'd glory in my gain.

When a student in Union College, my brother had a dream which he recorded on a blank leaf in the Bible that is now in my possession. This dream made a strong impression on his mind. The leaf containing the dream is torn so as not to contain all the particulars. The following is the substance: "An angel appeared and said unto me, A. shall live so many years, B. so many years, C. so many years, and you shall live fourteen years and then I will call for you. I arose in bed to converse with the angel and then fell back lifeless." A. B. and C. were the three students who slept in his room. The precise time of their death was also mentioned. From the time he had this dream to the time he died is, as near as I can ascertain, fourteen years. God and the departed spirit know whether the angel which communicated to him the time of his death was the leader of that band of angels which he saw and heard singing around his death-bed.

Some weeks before his death he preached three times in this place on the Sabbath, to the great satisfaction of this people. Some observed that he was too heavenly-minded for earth, and should not wonder if God soon removed him from earth to heaven.

The death of my brother recalls to my mind our many conflicts in the holy cause of Moral Reform. Before we entered upon this work we were students in Princeton, N. J. For some time we debated in our own minds where we should devote a vacation of several weeks. Providence, the most mysterious, took us into the Sodom of N. Y. and opened before our eyes a scene more pitiful than the missionary has recorded of the heathen. I pass over the many attacks made upon our persons, and the mobs that threatened our lives. Never did I enjoy more constant and sweet communion with my God than when engaged with my brother in efforts to raise lost ones from "the horrible pit."

From the grave of my departed brother I hear a voice saying, "Be ye also ready." And again, "What thy hand findeth to do, do it with thy might." "Bitter" indeed is the root that causes death, but "sweet" is the memory of the righteous whom God holds in everlasting remembrance. Did Moses cast a tree into the "bitter" waters at Marsh and make them "sweet" to Israel perishing with thirst? Yes, the "bitter" water has become "sweet." Christ (our Moses) cast himself, the tree of life, into the midst of the dark waters, and now we may drink at the fount of death and fear no harm. "O death, where is thy sting. O grave, where is thy victory."

[1837]

Thanks be to God who giveth us the victory through our Lord Jesus Christ."
E. McDOWALL.

YOUTH'S DEPARTMENT.

"I AM AFRAID TO DIE."

[Furnished by a Clergyman for the Pastor's Journal.]

This was the language of a young female, who has this day been carried to the grave. She lived to twenty-one years of age, without loving God. Her mind had been much impressed with serious things, within a few years, and even within a few weeks, but she put them off for a more convenient season. She recently came in to N—, to spend thanksgiving with her friends. Soon after the religious festival, she was taken sick. In a few days, the disease manifested itself in the form of consumption. Her physician told her she had but a short time to live. At this she was surprised, and immediately become much distressed for her soul. The pastor was called in to pray with her. He endeavored to convince her of her need, and direct her to Christ for help. L. rolled her head upon her pillow, and mournfully exclaimed, "I am afraid to die." The pastor set forth the character of God, to show how worthy he was of her confidence and love. But L. could not love Him. She could not yield up all to Him. She said to the pastor, though a stranger, she could safely leave her case with him, if he had power to dispose of it. L. was then shown her great guilt, in thinking less of her God and Saviour, than she did of a fellow worm. Christ was exhibited to her as willing and able to save even to the uttermost. His invitations were repeated, and L. was urged to accept them and believe on the Lord Jesus Christ. But, "O," said she, "this is a poor time to prepare for death.—I am afraid to die."

In the course of her short sickness, the pastor visited her several times. When he approached her bed, L. cast her eyes upon him with the deepest interest, and grasped his hand, saying, "Oh, that I was prepared to die; but I have put off religion, till now it is too late to seek it." She was reminded of the thief on the cross, and was encouraged to commit her all to the Saviour; of the prayer of the publican, and was told that this short prayer offered aright would be heard in heaven. She tried—she prayed, but all in vain. We wept as we heard her cries for mercy, and her expressions of fear and terror. We felt that there was fearful meaning in the divine declaration: *Then shall they call upon me, but I will not answer. Many shall seek to enter in, but shall not be able.*

The pastor was confident her anxiety arose from anticipated punishment. He endeavored to show her mistake, in being more afraid of suffering than of sinning. She was told that the great evil of sin consisted in its being committed against God—that she ought to repent of it, because it was a transgression of His will, and not merely because it would send us to hell; that she should pray to be forgiven, not merely that she might be saved, but that she might glorify her God and Saviour. She realized the difficulty in her own case. She thought; she talked; she prayed; she desired the prayers of others; but when the pastor called again, she said, "I don't know but it's because I am so ignorant, I can't feel as I want to,—I am afraid to die."

Every time her physician called, L. asked him, how long she should live; she was afraid of being hurried away unexpectedly. The same inquiry she frequently made of her watchers. Several nights she did not shut her eyes to sleep, she was so afraid she should never wake. She charged those who had the care of her not to let her sleep, or if she did, to wake her in a very few minutes. She had her reason perfectly to the very close of her life. Most solemnly and earnestly she warned and entreated her brothers and sisters, not to put off repentance till on their death bed, for, said she, "this is a poor place to prepare for death."

The last time the pastor saw her, L. had no hope.—Her condition was a fearful commentary on the passage—*having no hope, and without God in the world.* Her body was racked with pain, and her mind sunk in despair. "O," said she, "I feel as though I could warn sinners not to put off religion till they come where I am—*now it is too late.*" Notwithstanding all the prayers and efforts made to save her, there was no change in her state. The night she died she manifested as much fear and terror as ever before. When struck with death, her friends were called, and she spent her remaining strength in warning them to prepare for death, and *not to put it off.* Said she, "I am dying—I expect to be miserable—you must seek religion, then you will be happy."

Reader, for your benefit, I have described a case which has made my heart bleed. Are you without religion? What a poor, miserable creature you are! Perhaps you are now easy, but the time is coming when you will feel your need. Do on hope to obtain it on a sick and dying bed? So did L. But hear her testimony and take warning. "This is a poor time—this is a poor place to prepare to die. Now, it is too late."—O, sinner, seek the Lord now, while he may be found; call upon him while he is near. When you are sick, you will have enough to do to bear your pain, without being distressed about the concerns of your soul. You will have enough to do to die; you will have no time to prepare for death.

Are you serious and somewhat attentive to religion? So was L. A little while before her death, she spent the most of a week in religious meetings. She listened to the word,—she sought the prayers of God's people; but she went no further. You know her end. Stop here, sinner, and you are lost! Stop here, and death will fill you with terror—*You will be afraid to die.* Stop here, and she who has warned you from a dying bed, will be a swift witness against you in the judgment. G. L.

FORGIVENESS.

In a school at Youghall, an instance occurred, some time since, in the master's accidental absence, of one boy being provoked to strike another; which was of course considered a serious ground of complaint. On hearing the accusation stated, the master came to the determination of punishing the culprit, when, to his great surprise, the injured boy came forward, and earnestly begged the pardon of the offender. The inquiry was naturally made why he should interpose, or wish to prevent so just an example. To which he replied, "I was reading in the New Testament lately, that Jesus Christ said we should forgive our enemies, and I forgive him, and beg that he may not be punished for my sake." Such a plea under such circumstances, and urged too by a child, who manifested a conscientious regard to the command of Christ, was too powerful to be resisted. The offender was therefore pardoned; and it is almost needless to add, the parents of the boy, and indeed many others, were highly delighted at hearing of the interesting circumstances.

SUMMARY.

Plain Language.—The New York Herald states that the Rev. Mr. Ware in that city, in his recent farewell sermon gave his congregation rather a severe lecture. "I have," said he, "labored here for years to save souls—but my hearers are so negligent and inattentive, that I find it of no use. The fashions and vanities of the world overpower the word. I have been offered an increase of salary—but increase of salary is not my object. It is an increase of grace—an increase of salvation. I am going where my salary will be less, but where I hope there will be more piety and more religion."

THE BIBLE.—This is a ladder whereby men climb to heaven. And yet we need not ransack the Indies to en-

rich ourselves with it, nor venture shipwrecks to bring it home. We need not sell lands and houses to purchase it, nor run the hazard of sword and fire to secure. It is a thing always within call, ever at hand and very portable—no burden in a journey, no load in a voyage. We may carry it wherever we go; when at home or abroad, and even in the stillness of the night, we may dwell upon it with holy contemplation, as did the patient patriarch in his dream of angels ascending and descending.

Noble Example of Benevolence.—Wesley, the first year of his marriage, lived upon 23*l*. sterling. The next year his salary was doubled. Instead of increasing his furniture or style of living, he said to his wife, "We have lived decently on one half this sum one year; let us do it again and give the remainder to the Lord." She cheerfully acquiesced in the plan. The third year his salary and emoluments were augmented to a much larger sum, but they still adhered to their simple style of living.—Wesley died poor, but during his life he had given away 30,000*l*. Think you he now regrets having spent so little on himself and family, and so much on a dying world.

Beautiful idea.—The wild men of Oronoko said to a priest, "Thou keepest thy God in your church as though he were sick and needed thy care. Our God is on the mountain top, directing the storm, and guarding us in the still watches of the night."—*Morning Star*.

There is at present in London, an Episcopal clergyman, the Rev. Peter Williams, of New York, who in consequence of his being a man of color, was refused by three line of packets, a passage to Europe. Mr. Williams is well known as a cultivated, pious and estimable man. After being thus refused a passage to this country by the usual conveyance, he was compelled to embark on board an English vessel, from New York to London, the captain of which treated him with distinguished kindness and attention. Mr. Williams has lately made the attempt to return home to the United States, by the American packets but again has been refused a passage to his native country in her own ships, except on terms which it would be degradation in him to accept. He will therefore once more be indebted to the ships of a truly free country—England—for a conveyance home, one of which will sail in a few days from the Thames, the sons of his native land having thus repeatedly refused him, because he has received from his Almighty Maker, a color of skin different from theirs.—*Manchester Times*.

Two boys in Boston were fined \$10 each and costs, for swearing.

BAXTER'S CALL.—The Rev. Mr. Brown, of St. Petersburg, has written to the Secretary of the American Tract Society, that Baxter's Call to the Unconverted has been translated into Russ, by the Bishop of Archangel, and printed at the printing office of the Synod of Moscow, with a warm recommendatory preface by the translator.

In that day when Scott and Byron and Bulwer shall witness the long train of evils, which their perverted talents have produced, and shall count the souls that have been lost to heaven and holiness through the corrupting influences which their writings have exerted, who will envy them their fame?

The wise man seeks the cause of his defects in him-

self; but the fool, avoiding himself, seeks it in all others besides himself.

Churches in London.—By a late statistical account of the British metropolis, it appears the classification of churches is as follows: Two Cathedrals, one hundred and twenty nine Episcopal churches: of Chapels, sixty four Episcopal, eighty four Congregational, nine Presbyterian, forty nine Baptist, fourteen Wesleyan Methodists, four Whitfield Methodists, nine Unitarian, fifteen Roman Catholic, six Quaker, one Armenian, two Dutch, five French, seven German, one Swiss, one Swedish, three Huntingtonian, three Lady Huntington, one Moravian, two Swedenborgians, one Sandamanian, and two Freethinkers, besides six Jewish Synagogues. The London churches accommodate from thirteen hundred to two thousand sitters. The oldest is St. Saviour's, which was built before the Conquest. Westminster Abbey, exclusive of Henry VI.'s chapel, is 416 feet long, and 203 broad at the transept; height of the towers 225 feet. This Abbey is now being restored. St. Paul's Cathedral is 500 feet to the top of the Cross. It covers 2 acres, 16 perches, 70 feet, and cost, in federal money, six million seven hundred and fifty thousand dollars.

NOTICE.—Minister's Meeting 2d Tuesday in Feb. at Rev. Mr. Gilbert's in Wallingford.

MARRIED.

In this city, on Sabbath evening, by the Rev. Mr. Sawyer, Mr. John Townsend, of the firm of Townsend & Bishop, to Miss Rebecca, second daughter of Sydney Hull, Esq.

In Westville, New Haven, 30th Jan. by the Rev. Mr. Francis, Mr. Loren Wood, of Springfield, Mass. to Miss Margaret S. Bunnell, of Westville.

In Cheshire, on the 26th Jan. by the Rev. Mr. Gregg, Mr. Wm. E. Bassett, of this city, to Miss Betsey A. Flagg, of the former place.

In Fair Haven, by the Rev. Mr. Pease, Henry Lane, Esq., of Haddam, to Miss Louisa Cook, of Wallingford.

DIED.

In this city, on the 26th inst., Col. Ebenezer Baldwin, aged 46.

In this city, on the 27th ult., Lucas Alonzo, son of Wm. Asahel Pierpont, aged 4 years.

In this city, Wm. H. Ellis, son of C. B. Shepherd, aged 2 years and 2 months.

In Cleaveland, Ohio, on the 16th ult. Maria C. Taylor, wife of the Rev. Viron D. Taylor, and daughter of E. J. Woodruff, South Farms, Ct., in the 28th year of her age.

In Norwich, Miss Elizabeth Whiting, aged 53 years.

In Middletown, on the 29th ult., Mr. Asa Hubbard, aged 98. On the 28th ult. Mr. Elisha Hubbard, aged 83. Mrs. Maria Williams, aged 36, wife of Mr. Charles D. Williams.

In Hartford, Nathan Morgan, Esq., aged 50.

In Suffield, Widow Mary Phelon, aged 87.

In New Milford, Mr. John Taylor, aged 60. Also Mr. Daniel Lines, aged 72.

In Middlebury, on the 1st inst. at the residence of her son, Rev. J. Atwater, Mrs. Betsey Atwater, late of Hamden, aged 79.

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